

Mr. Nyland: So now, what do we talk about? Questions' parti-----  
and how to work and obstacles that are in the way and how to try to overcome  
them or what.

Bob: I have a question. Is there some kind of demarcation or balance between  
accepting oneself as one is and still realizing that one is not all one should  
be?

Mr. Nyland: When you accept yourself as is it presupposes that you are impar-  
tial and that you are aware and if the continuation of that awareness is going  
on with a, one awareness after another, one is awake to the fact that one accepts  
oneself as one is and remains awake. Whenever I consider myself the way I am  
and I don't like it, it is a process of ordinary mind and I then simply, am  
thinking about myself remembering what I have seen and that what I have seen may  
have been received as an, as an experience, sometimes conscious and sometimes  
unconscious. It doesn't matter because what ever is there, that is registered  
by the mind, either with partiality or without, always will be a memory, it will  
always be lodged in the mind and at times can be recalled.

So the difference between the two is a, when you take yourself for whatever  
you are, you make an attempt to be conscious. Whenever you happen to think about  
what you are, naturally you are unconscious, although you have then a judgement  
which may be very useful for yourself. When you don't like what you are you would  
like to do something about it. So the changing of the fact in accepting what you  
are as you are critically should then be that I now wish to wake up to that fact  
hoping then that when I am awake and I can accept myself impartially, that some-  
thing can take place from the standpoint of being awake, that maybe I can change  
my behavior. You understand that?

Bob: I think I should have said, trying to accept oneself as one is.

Mr. Nyland: Well, the trying is of course on the way of trying to become conscious.  
That is not included in the first part when you simply have a description of your-  
self. See, it leaves out the question of what one can do it or not, when one tries

for something that is, at the moment, impossible. Still, it is a different kind of process.

You see, a person hears about the possibility of being awake. The reason why he becomes interested is that maybe, if he could be awake he could be much freer from himself than in ordinary life whenever he sees what he is and he doesn't like it. So the reason for trying to become objective or to try to wake up or to try to become conscious is to have a certain kind of life in which there is more freedom for oneself so that one is not bound all the time by the liking or disliking oneself, but that when one is free from that, that one actually could operate with the feeling center independent of the manifestations of the physical body.

I hope you understand that because this really belongs to the fundamentals of work. When I want to wake up I have to have a reason for wanting to wake up. The reason, of course, is based on the condition and the visualization and the realization of the condition in which I am. That what I am unconsciously I can think about also in an unconscious state, and I can come then to a realization that that what I am is not what I wish, and that I hope that I can change. This I think is of course of interest to anyone who is not satisfied with the condition in which he finds himself, is not smug about it and would like to do something in the direction of, call it an improvement. But the improvement is not in the same direction in which I am, already on earth, by sharpening myself in a certain direction only in the same way as I already am. Because that never would lead to any objectivity because if I remain unconscious I always would remain subjective.

So there has to be some definite reason why I would like to become objective. Improvement of oneself I can do in ordinary life by seeing or remembering what I have been and then the next time trying to be different. And I think in many instances it is quite successful because if I find that I am apt to fly off the handle when angry, there are definitely certain times in which I don't want to and I refrain from flying off the handle by containing myself and I don't express my feelings in that way. What it does to me is probably a rearrangement of certain

energies that are there and instead of using them for an expression of being angry, I hold it within myself and probably may even become much more irritable and it would have been better if I had let off steam. But whatever may take place and if I restrain myself from expressing certain things, either an emotion or a feeling or a thought, and what effect it might have on my psychological behavior, it doesn't matter for the time being as long as it's unconscious it will create some kind of a condition of my behavior the way I am.

Now the purpose of wanting to be objective or trying to become objective, is that I know that in my present state of the way I am as a human being, I do not see any way out of getting rid of these automatic reactions that take place and I hope that if I could become apart, as it were, separated from an activity that can, will take place unconsciously which then could be observed by something that is conscious, I call that consciousness, it could become impartial. I have gained a point on the road towards freedom. And I think the aim of each person is to try to become free from his manifestations in order to be able to direct them in a certain way so that they are more in conformity with what is required.

Again, if you go back a little further, a man is responsible for the energies that he has, and if he wants to understand his responsibility right, he also knows that that what is energies in him should be spent in the most efficient way, otherwise he's not a good manager. So that the functions and the requirements of a man who wants to grow up is that he utilizes all the energies he has in the best way and whenever he finds that energies are simply being spent without his knowledge and without his ability to control them, it is a mark against him on the road to become a man. And the more reactionary he is, that is the more he is acting, reactingly, the more he starts to act because something else is acting on him, the more it would indicate to such a man that he is less and less free.

Again it comes back to what should be the aim of man for himself in his life if he knows that in his life he is bound. You see, philosophically there has to be that kind of a reason that I don't accept this being bound and that I, for myself,

wish freedom. The freedom I mean that I can do whatever I have to do in the way I want to do it and in such a manner that I understand the circumstances which then will require that I do it in a certain way and not in another way. It means then, that I will be in full control of myself in all my manifestations and only manifest in a certain way when I know that that is required of me and will not do any particular harm or will function in accordance with the requirements of the conditions. This I would call control over myself. If that is the state for an ideal man and I say this is still philosophy because one can differ about it, one can even assume that a man is much better off, or perhaps in his own terminology, much happier if he is bound. It is not at all such a necessity or a requirement or an assumption that a man is really more a man when he is free. I'm not quite sure that all men should be free or that all men should consider that freedom is more ultimate as an aim for them instead of remaining on earth and being bound by earth.

You understand that now or do I make it too complicated?

Bob: Somewhat. Some I understand.

Mr. Nyland: Yeah. But the original question you understood.

Bob: Enough to make sense of it.

Mr. Nyland : Yes, I think so. Yes. Good.

Dave: I have a question. Uh, I'm not sure how one can be bothered if he's on the right track in observing himself. You talked about that if you feel or know you're awake, get a taste of awake moments, that this can be a standard, and this is the only standard that I can have for myself. How can I know that this is really a right standard, isn't it still in some ways subjective to me, even though it's maybe as objective as I can be?

Mr. Nyland: Don't let the word define it, because if you say that when I'm awake it might then give me a standard, I don't think this realization of what is a standard is inherent in the fact of being awake. I think that when one is awake one has more chance to have a standard and that it is also required that in the state of being awake for a certain length of time I will acquire much more insight in myself

than when I am not awake and try to acquire a standard. Now if the definition of being awake means that I am not subjective, which it is because being awake is on the road as a pursuit towards objectivity, then of course, the judgement, if there is any possibility of that when I am awake can never be subjective. On the other hand, if I am subjective and I try to consider what is right and wrong for me, my measure always will be subjective. And by subjectivity now I mean anything that is in me that I use as a function of thinking or feeling about my state, may not be exactly the truth because that what I am seeing is subjectively interpreted.

That, I think, is a statement that anyone can make and there is really no argument about it because my feeling or my mind, feeling or thinking, and becoming aware in that ordinary sense, I have called it not aware but being alert to the existence of myself as expressed in certain forms of manifestations, or that I become alert, that is, that it is noticed by me that I have certain feelings which go on in my personality and that there are certain thought processes which go on which I call thinking in my personality, then any kind of a judgement that I have about that, either with my mind judging it in the form of some words or the definitions that I use, or with my feeling having an intuition about myself always must remain of a subjective kind because the instrument that I use is subjective. To some extent if I say that that what is subjective may not be exactly the truth it may be partly based upon the subjectivity and the limitations of the instrument and it may also be that I have not enough of the observations of myself that I may strike an average. You see, whenever I so-called observe myself in ordinary life, that I am alert to myself, I gather then certain data about myself which I can classify and I can add a variety of similar data together or I can say it is always the same with me because I have had that experience now so often that I know and I recognize myself that I always react in a certain way, it is quite possible that with a certain number of such observations in the ordinary sense

I could reach a certain conclusion which would be quite truthful. That is whenever I increase the number of observations I decrease the common error. And when I have hundreds of observations which are more or less of a similar nature and I divide it by hundreds I get an average which then will be an average truth.

So I cannot get rid of the fact that it must remain subjective as long as it is with an instrument that is subjective. Now I can come pretty close if I really am honest with myself to an absolute fact. But I will not have the freedom of judgement which I need for an absolute fact. It will still be bound by that which I more or less like or dislike about myself. And again it is problematical if this question of receiving an absolute truth is really a requirement for a man. But if he wants to consider himself so that he has knowledge on which he can base something that is the knowledge can serve as a foundation, he has to make every effort to make sure that the foundation on which he builds is for one thing permanent, that is always so, and for the other that it will never be changed any more by any subsequent observations.

Scientifically speaking, this is the only way by which progress could be made. And relating it to the accumulation of scientific facts it means that if I come to a conclusion and describe a fact, that then everyone else in the rest of the world can come to the same conclusion if they follow the same way of reasoning or the, executing the same way of trying out an experiment. Then I reach a certain accumulation of facts which I sometimes can call a working hypotheses because it seems to fit all the conditions of which I'm capable and which can be even conceived of and can be experienced, and then when I have more than enough of such data without any contradictions then I get to say this now has become for me an axiom and then I say when it is axiomatic it is the absolute truth.

How close that is to the reality of the absolute truth which could be observed when the instrument is objective, that is still a question. If I put it on the basis of nature, the accumulation of data in one's life, at the end of one's life one comes very close to an absolute truth. It still is a little bit

subjective and still subject to the possibility that it is not so, but the chances that it is not so are almost reduced to a minimum. And I think that a person at the end of his life is by his nature, having lived, an objective man. But most of us don't live long enough for that and most of us are not sufficiently interested in having to wait until they are too old because they want to be able to do something with the accumulation of knowledge on which they can rely when they want to continue to build. And if I wait till the end of my life I have no more time to build anything even if I then have reached an absolute truth.

So work on oneself is really a short-cut to shorten the process of the accumulation of data which are worthwhile and which become reliable. You know there is this question of definition, whenever anything is objective the results will be objective. It can only be objective when the instrument is objective. And when the method of working is free from any subjective element, when that state is reached then that what I then see is also objective truth. But it does not mean that when I reach it in a moment of awareness or even a certain length of being awake that I have accumulated already enough objective facts to form an opinion. And that what is inherent in the impossibility of I to grow out to full maturity of its own is simply that I also not being full grown as yet cannot have a real impartial judgement.

You see, so speaking rather theoretically I have to wait for something. Speaking practically, whenever I try to develop an I, in the the beginning I have to do this with material that is subjective because all I can do in the very beginning is accumulate in my mind certain thoughts about the possibility of being free. But the thoughts about being free are still subjective thoughts. So that the results that I will have even if I try to be objective has very little objectivity in it.

David: I was speaking about work in a work sense where you try not to think and having feelings about it but you're observing. And how to know when this is really being done. It seems that at times when I'm observing I'm doing it properly, I



Because if I, with the best of intentions, try to be, in my mind, as an observer, I forget that I am still unconscious in my ordinary existence. And I constantly go from one place as an observer to the other, of the observee, of the object and I very seldom can be in both. And only at times I realize that somehow or other a process of observation is going on and that what is now observing observes my body which is going on. And the experience that I have of that kind of objectivity is then centered in the realization of the existence of "I", and it continues to be whatever it is.

Now this will require some more thought about it because it is constantly the difficulty that I start mixing them up or that I do not really know what is meant by being objective and only when I have a little glimpse of it I say yes, it is as if for one moment I lived in "I" and I saw myself, that is I became aware of myself.

Dave: Then "I" sees itself also.

Mr. Nyland: "I" does not see itself, but there is the third something which is aware of "I" being aware.

Dave: This is confusing me. Earlier in it I was trying to realize the separation and...

Mr. Nyland: Sometimes it is clear because you have that experience as if something is separated from you. And sometimes that what is separated out, I say again, as if it was outside, sometimes it is as if this beckons you, sometimes it may be outside above you, sometimes it is actually as if there was ~~some kind of~~ an experience of that kind of separation which you really cannot describe and as soon as you try to describe it you fall back again into an ordinary sleeping state. At the same time, one has quite definitely at such a moment, a recollection of that what has happened.

So I can recall a state at which there was a separation. But when I recall it I am back again into an unconscious state. In exactly the same way, at the moment of an observation taking place, also something in me can become aware of that fact of an observation taking place which that, what is in me, is more essential than anything else, even more essential than I. This is the fundamental part of myself which is not



changeable. I call that magnetic center because something in me must really become interested in the possibility of being awake. It will leave it to my mind, there is no particular reason why the mind should separate out into two different groupings of functions, one remaining subjective and the other trying to become objective. Because everything in my mind is the same and no one will acknowledge any particular superiority of one part of the mind over the other.

So logically speaking there has to be in me something that tries to give a command to my mind to split into two. You understand that?

Dave: I do if I understand it as being "I" but not the mind splitting into two. I didn't take it that way before.

Mr. Nyland: Well, the "I" starts with the mind.

Dave: In its beginning.

Mr. Nyland: You see? Because I have no other means. My feeling is not sufficiently equipped to really give it a concept of "I". The mind has to start with something, originally, perhaps, as a thought but a thought which now has a particular function to fulfill of being able to observe in an impartial manner. When I think with my mind I can conceive of that possibility. With my feeling center I cannot do that, I cannot conceive of anything in my feeling center, of something in my feeling center that becomes separated from the rest of my feeling center, which then has that kind of a higher intuition of impartiality. My feeling can never be impartial because it is made up of partiality.

So if the requirement for observation is that something has to be impartial I have to go one step further, higher, to my mind where there is the possibility of being impartial since a mind can be impartial.

There are three steps: physical, feeling and mind, and each one is related to another by being of a little superior quality. When I want to become impartial to my body I could ask my feelings to be impartial, and the feeling says I cannot do it because I'm all partiality. Then I go to my mind and say can you be impartial and the mind says yes, I can try. So that is why the beginning of "I" is located

at, in the first place, in my mind. When it starts to operate there is the possibility of intuition joining "I" and then intuition in my feeling can then become impartial because it is fed by the impartiality of "I".

Don't let me go too far into that kind of detail because that will confuse you maybe. But that is the real explanation of it. That is my dependence on my "I", and the dependence must be there in a place where the "I" can start to begin to function. Very little, in the beginning it is extremely little. In the beginning it is really nothing more than a hope expressed in a thought of the possibility. In the beginning it is that I believe it is possible for me. I have not as yet any particular experience that I can have it, but I have the chance of being able to think of that as something that might exist. If I'm interested in seeing myself sufficiently or becoming acquainted with myself that I am bound, that I have no freedom I still have in my mind the possibility of thinking about the possibility of being free. When I'm in prison, I can think of freedom. I try to realize that everything what is now prison is not there. In particular, if I'm in prison I can visualize freedom when the door is open or when there is no lock on it, I can see that while I am still in prison.

And this you might say is the saving grace for man. That at the point where he has a mind he is able to seek a possibility of something that is beyond his mind. And he can hope for it with his heart. And this is what you might call a searching man because he believes in the possibility for him, for himself, and he sets out with an idea that it can be accomplished. If one has once started on that particular road off trying to find how to become that free, and that would be an objectivity, that then such a man continues to find out the correct and exact way of doing it. Then he comes across the statement that one has, in order to reach freedom, one has to become objective to oneself because in the state of objectivity there is no place for subjectivity and that would be a definition for him to be free.

He also has to believe that for him it is possible, not for Mr. A, B, or C, but that he, himself, if he knew how to work, he could have that kind of a result.

In the third place he has to have more than assurance that it is possible for him than only a vain and perhaps a very vague hope. And this man bases on the experience he has had in his life of accidental awakenings. You see, when we talk about the moments I don't forget it means really that at the moment when I experienced my existence, it then, it is an objective statement to say that I exist since nothing of that recording has required either a mental or a feeling function. And the fact then what I will not forget is that I existed without the help of my ordinary functions. If that is an experience, and it is an experience in most peoples lives, it simply means that man, as he is, has the capacity for that kind of experience and this gives him the assurance that he can work. And all he has to do is find out how to work. And if the definition is then to become objective then he wants to have something that is observing in an objective sense that what he is on earth. And that immediately would have to lead to the question of something separating from himself so as not to be soiled by the surrounding of subjectivity. And again the next step, if that kind of faculty is now being developed, it will often and could form ultimately, another sense organ since that would help him to become aware of himself. Like ordinary sense organs help a person to become aware of what he is by means of the five sense organs, but it is quite logical to assume that it would be a kind of a sense organ that this time the sense will lead to an objective knowledge instead of a subjective one.

I would almost say from there on one starts to build up certain concepts of what this little "I" as an objective faculty should be and what kind of a particular kind of qualities it should have. And that one then looks at the possibility of the development of that kind as if, and one has to express it as in the beginning again in terms that are familiar to oneself, as if it has this objective faculty of observing or recording and that when it has accumulated enough data of that kind that gradually it starts to develop, not only in having a benevolent interest in what it observes, but having very definitely a responsibility towards that what is being observed since the "I" or that faculty in growing up was originally part

of the person that was interested. So that "I" then develops then together with benevolence a responsibility and an interest to want to do something now from an objective standpoint in order to help the subjectivity of the personality to change over in becoming also objective.

And again another step when "I" now is sufficiently grown up and could be compared, maybe, with some kind of an entity with very definite qualities and characteristics, that then it undertakes a task to return or at least to make contact with the personality so that under the influence of the higher form of being which "I" represents, since a higher form of being is an objectivity as compared to a subjectivity, then gradually the influence, first by contact and after by merging with personality will make the personality ultimately an individuality.

Sometimes I have said if the faculty of objectivity is functioning in the brain in a certain part there is a point at which it has enough vitality that it will want to spread. It will want to multiply very much like ordinary life cells multiply and by splitting up and splitting up and constantly splitting this life force, which is now the life force of "I", it will gradually enter into the rest of the brain. And will then make the other part of the brain which is now subjective, like yeast, gradually changing the part that is subjective into objective qualities. It is simply another way of saying how to build in a brain a real consciousness in the form of growing out from a higher and a higher possibility of a higher center into the formation of the totality of the body. I mean these words are just ordinary words indicating a possibility of growth and one indicates by what is growing, some things it becomes more or less individual to one's "I" than to one's ordinary I of how it ought to look and we call it then simply three bodies for lack of a really better definition. In reality of course they are not bodies and they are not bodies like physical bodies, they are entities. For my judgement at the present time, the conception that I have in my mind I can say yes, it is a body within another body, with another <sup>body</sup> in that, and I can also say it has a certain form of density which is different from my physical body. And I will use all kind of concept which are more or less familiar to me in ordinary life in order to try to describe something that

is of a higher nature. But you see I don't worry about that because I start with working so that gradually the concepts will become familiar and that I also, in working, acquire a certain form of language which then can be useful for another kind of a description of that what is taking place on a higher level. And it is the learning of that language that I have to. It is really like the tower of Babel where I get distracted by the total quantity of all kind of languages which I mixed up instead of building the tower of Babel in a vertical direction away from earth. And that only if I could continue to build it I would by virtue of climbing up the tower reach a level where there is a different language, and where the language of the multitude of the people who are still living on earth will not affect me.

This idea of the tower of Babel is a marvelous one but it was a failure because they never got further than just talking about it instead of building. When I use myself in all kinds of considerations of my ordinary mind and I keep on thinking this and that and try to classify this and that and the other and even try to weight it, and what is this that is of more value than the other and how should I do this, and I end up by figuring out how many angels are on the top of a pin, I will never climb the mountain and I will never get anywhere, my mind will remain a little bit more developed in agility but not in quality. And only when I take all the, I call it junk, out of my mind and put it to work and empty my mind so that that what is now a knowledge is put to work in the form of trying to wake up or giving my beginning of "I" the possibility of growing, that then I convert the quantity of that material into something else and it becomes an understanding for me.

An understanding is very similar to the yeast in that part that is still objective, spreading out by means of its own wish to live over the rest of my brain. When understanding enters my brain it is confronted with the knowledge that is available as memory. And then there is between the two a certain connection because that what is memory is based on certain facts which were accumulated in the brain and that what is now by means of wishing to work on myself have been converted into under-

standing, so the understanding is of a similar kind of nature as the original thoughts. And for that reason, the understanding now being of a different quality has the possibility of changing the thoughts into new forms at a new level of intelligence.

This is how it starts to function. But it can only function by means of work. It can never function by accumulation of data and data and data which after a little while become so crowded that it is, you may as well throw it out. But David, you must keep on thinking of this because the thinking will help you to have the proper way of how it works and then with that knowledge that is then clear on a certainty, you start to work on that day with that knowledge. Don't wait for the next day that you hope to have more knowledge. In all probability you won't. But you will have more understanding if you work today. And you have to learn to empty your mind with the knowledge that is there now to be put to the wish, through the wish to work on yourself simply means that I want to use these data in such a way that the faculty of objectivity is developed, that I become aware of myself, that I change the alertness of myself into a awareness which means an observation in which I can be impartial and it also gradually I train or try to tell my brain that something is necessary which the brain at the present time cannot do, cannot understand, it cannot have any experience of a moment. But as soon as I work, and I accumulate now data which form an understanding because understanding is based upon the experience of myself and the experience again is the practical side of everything that comes from my brain or from my feeling and as is expressed in the manifestations of the body.

That it then, with that kind of experience, which is registered also either in my feeling or my brain, is then that understanding helps me to carry on a further possibility of changing the brain in which then the brain now being changed modified possibilities of accumulating more data. If I do that today, tomorrow I can take a little bit more facts which today I cannot contain. And then of course it's necessary to keep that treadmill, as it were, going from brain to body to

feeling. In the feeling, based on the understanding, I wish again to work, I go back to my brain, I observe my body, it is being pushed by the desire and it lodges now as experience in my feeling center because that's where my life is. And in that, knowing now that I'm on the right road or assuming I am, and still having enough wish to do some more work, I again tell my brain go to it, become observant, look at my body impartially, and set this triad going again and again. And changing then the facts of an accumulation of data which is static in my brain without any particular use for myself, the state of my body without any direction which is static within itself, the feeling center which is so linked up with my body that it takes on the shape of my body. Out of that static condition of my personality something dynamic has been changed because of my wish to want to work.

And that changes the whole situation of one's life because when one starts to create a little triangle and make it move it starts to circle with the three points representing the angle<sup>s</sup> and representing the three centers around a central point in oneself. The central point is the unchangeable, everlasting quality of one essential asset. And the movement now starts to create a gyroscope. A gyroscope is something that moves around a certain axis. In the case of a human being, work is creating the movement of around this point of stability. And it means that when it is in action and one remains, tries to remain, awake, one can be pushed around by all kinds of influences from the outside without leaving one particular place. This is the gyroscope, the gyroscopic nature of a movement that is in action, that it has a central point that remains in its place and that the direction is, that is any attempt to change the direction is counteracted by the fact of the momentum of the gyroscope. The stability that one can have as a result of work is exactly that one is not disturbed any longer by ordinary affairs of ordinary life. And that regardless of whatever one might experience, that then one says that and that and that goes on, on the surface of my existence. But that what I am inside myself does not change and I don't want that to change because that is where I want to live. And from that standpoint I will go out to the periphery and



perform whatever actions I have to do because my contact with that what is unchangeable remains unchangeable in a changeable world.

This becomes the stability of man. And that becomes for him his character trait of reliability. And when that is there in such a man then he continues through his life undisturbed and also he is no longer interested in the possible destruction of things on the periphery because that what may ever be destroyed will enable him to become more essential. You see, it is a very interesting process that really can take place in a personality and how then the personality ultimately will be changed into an individuality by having that sense of point of its gravity, which gravity then is, I've explained it sometimes moves from. The other day I talked about six points changing into three and the three changing into one. The six points being the two almost, not opposites but parts which belong to the physical body as such, the bottom of the vertabrae, the backbone, and the top and the shoulder-blades in one's feeling center, that what is heart and that what is solar plexus, and in the brain, that what is above the left ear and above the right ear and the temples. Those are six points. Under the influence of work they become three. That is, the solar plexus moves to the heart, that what is the place where kundabuffer is in the vertabrae will go up to the place between the shoulders, and that what is in the brain will move to the hypothalamus in the brain itself, inside, and then connect with the vertabrae, that is the spinal column and then become, together with that what is coming from the physical center in charge of the sympathetic nervous system. Then man is three pointed, he is then already a three-unit, but he is not as yet an entity. And the furthest stamp in the development of work is that he becomes one and in this one entity, unity, the tri-unity, dissolved into one point, God is recognized and recognizes him. And then there is at that point what I explained a little while ago, which is indestructable because it becomes eternal.

Ultimately this is the aim of man, of how he should really try to become in this world as God, and by God simply meaning that that what is constantly there

that is, omnipresent, constantly knowing, omniscient and constantly powerful which is omnipotence. These three qualities of man if he can be as man in the midst of all other man, in the midst of organic kingdom, in the midst of all forms of life as we know on earth existing, that then because of that man can become free from everything existing on earth.

But you see we have to be very clear about the process and what is really meant then, and not, not too much in a kind of a theory which serves only as perspective because the simplicity of that what is needed is, I wish to work, I wish to wake up, I want now to become conscious of myself and myself for the time being is my physical behavior only and now during the day in whatever I try to do, that has to be with me. It has to be in my thoughts and it has to be in my feelings, I have to make a room for it, I have to allow not to be taken up too much by ordinary living necessities. I have to allow room for the possibility of something that ought to settle in my brain in the beginning of an objective kind, I have to make allowances for it, I have to, I have to want it to be there, I have to think about the possibility that it could be in me and that I really want it to be there. It means I have to change my attitude of life because unless I allow in my life the possibility of thought and feeling about the spiritual possible development I will never work. And more and more I have to allow in my life as I live it on earth the possibility that I, together with what I am having, am supposed to do, and whatever dealings I may have with other people. Yet I also express a spiritual quality of myself which is also me and with which I am linked to another possibility of existence, and which gives me, even when I'm in prison, the crazy notion that I could be free. I say crazy because everything about me points towards an unconscious state and it is crazy to think, for any one man, that he could be free when everything is against him and still that kind of an impossibility he believes in. When that is strong, when that can remain in existence regardless of whatever experiences a person might have, then he has for himself something to go by and he will not let that loose. For when he sees that is in danger he will fight to keep it, and when he sees that he is weak he will ask

for help to keep it. He will then pray, he will be then quiet, he will then try to relax, he will then try to eliminate as many disturbing elements as he can, The obstacles that are in his way, and he will also try to make his energy of that kind of a different kind of nature will do as well as possible, as efficiently used as possible for the things that are the simplest for him. You see all of this that is involved in work, I lose myself in complications of things that are already from the beginning much too difficult. I have to be satisfied by a very simple kind of an application of an ordinary kind of movement of my physical body and to try to remain awake to it regardless of whatever the little movements are, the different manifestations of the body, the movement of facial expression, the posture, gesture, tone of voice, the blood circulation if I can, breathing if I can, this all, the functions of my physical body. Something in me has to be aware, something has to record, something has to be present to it, and how can it be when there is such a hum-drum in my existence which crowds out. The little "I" is afraid. You should say, it shouldn't have any fear, but it does have it because it is surrounded by certain things that threaten even its existence and when it does threaten, when that happens, little "I" withdraws and then temporarily is of no use to me. In an unconscious state that what is my little "I" is not available to me. Pray to God, God won't hear, he is not available when I am filled with the things of this earth. God leaves me alone because he's fine, he is fulfilling his function on earth, let him be, that's the reason he is there and as soon as something comes in that I am not satisfied with the way I am, I call it a spiritual possibility for myself that is opening up and then I go in that direction, on that road and I leave perhaps for a little while my ordinary life says please, please, let me be quiet, let me come to myself, let me see what is really here for me, don't bother me for a little. I withdraw now, let me be so that I can really think or that I can feel and then when I come to myself, say that something has to be done because if I go back in to life I'm lost again. Somehow or other I build in secret first, almost I tell myself in such a case I don't dare to show it to the rest of the world because I'm so far afraid that everything that belongs to my

ordinary life is going to demolish. I have something in mind that is a creation of something. I feel for it because I know that it could be very beautiful, and for a long time it stays within me.

This is the conception that takes place in man number four. That for human, for man number four, there is a period of gestation. The ideas are being formed and they are being fed, they are not developed but they are alive and they are still unconscious, that is why they stay within man, they are not as yet open to breath. That what will help to bring that kind of a concept and conceptions of life on earth will be that at the proper time, and it can be born, that there is available a certain form of food and this food is like air but it is on a different level and now it is called an impression. But that impression which is taken in by that what is still just beginning of something that could grow is as if that what can grow is anxious to be awake. Then the impressions which are being received will help it to overbridge the fall of that state and this, in man number four, happens to be the fall of the Kesdjan body. So that the growth of man when he starts with his infancy is really the so la si of kesdjan together with the development of intellect and it comes out of do re mi, the gestation period of man. It is sometimes a very long time, it is not subject to laws of earth, that nine months necessitate before something can be born. It may take years and years, it may take such a long time that maybe man dies without it because he has not a chance even to bring to earth.

At the same time if there is a further desire in him, and again it is located in man number four because that is filled with desires for life, and then at a certain time he will open and he opens, maybe after forty days of that kind of gestation, he opens a little window and lets out something like a pigeon to feel his way to see if everything is clear. These are little indications sometimes of a man who tries out on the outside world to see if that what is holy for himself is not going to be damaged when he goes to talk about it. It's the beginning of man letting out the possibility of a contact, hoping then that everything is safe.

And you see the pigeon returns with an olive branch and it means that there is something in existence that is alive also outside Noah's arc. And then, fortunately, the floods recede a little bit more and a little bit more stability in the arc, and at such a time, Noah, that is my "I", he opens the door and he lets out all the animals again. Those are my personality traits, the different parts of my functions, the different ways as they are usually in pairs as they were . . .

because this is still my split condition, it is not as yet united because the unity can only start when that what is now a pair meets the conditions of the outside world. This is the beginning of life, a new kind of life because it is after the flood, after that what has now been washed away of that what belonged to an old form of my life as if, I say, yes, I know I was man number one two and three, I was four, now I'm return and now my new life starts in a conscious area and in that I remember what I was and I, of course, I use whatever I have in order to continue to live now.

Try to look at it, try to look at your life like that, almost, I would say, every day as if it could give you at such a time a possibility of such a vision. I'm going somewhere, I may not know exactly where I will go but I know what to do in order to go. Then you will, you will want to work, and then you will remember that everything is one, that is there is not as yet much and that all you can do is the application of the most simple form of observation, that is all you can do, all you have is stability on Mount Ararat and the doors are open, and there is an olive branch indicating the hope of something that could exist and that is up to oneself. And now it has to be cultivation from the bottom on up, with all the life giving force of that what has been destroyed and that what has become in one liquid, not that kind of solidity that is crystallized but the solidity that is going through a stage of liquidity in order to reach a state of density that is light like air. This is work and work that applies now in the simplicity of one's existence as an ordinary physical body in the simplest state possible, relaxed as much as possible and all there is is a little "I" trying to wake up, trying to open its eyelids so it can perceive, so that it can then record. There is only one "I" in the beginning. It doesn't need a pair as yet because it has to undo

by its power the other two "I"s. This third "I" starts to function and then when it does and starts to grow. It is forming much more than what is the beginning of the third "I" but this time it is inside. Inside the "I" starts to form together with the spreading over the rest of the brain like yeast. It's going to form a path to one's heart, it is a fairly wide road yet the road is constructed on the basis of hamblezoin. It is the material that is being used further for the formation of the kesdjianian body in order to supply food for it like the blood stream supplies it for the physical body. And "I" becomes the instigator of that because it is in search of something that originally has created "I". The hamblezoin is formed because because "I" wishes to find the magnetic center.

You see, "I" sets out then by means of helping the body to become more porous and of a higher kind of a, a different kind of a density, a lighter one. It wants to find out where God is. It may have an immediate aim of taking care of the personality. It is the function that has to be fulfilled because "I" was created by personality and the obligation then rests on "I" of taking care of that body first, very much the same as a human being on earth has to take care first of his obligations on earth and then he is ready to go on further. In the same way "I" taking care of that what is personality and changing it into a different form of consciousness is in search, in reality, for God who has made "I" possible. In man it is his own magnetic center or it is first the voice of God and gradually it is God himself which he will find in his heart. When "I" has reached that man is no longer necessary as such. He leaves earth then by means of this hamblezoinian road. It starts then through one's heart and it is connected through then to one's consciousness to the possibility of times it is called, cosmic consciousness, but this in reality, how does one meet God? At that time when one is ready to give up everything that belongs to earth.

I simply mean that you have to think about all these, these kind of concepts and possibilities, that it is an idea to put together and sit, meditate, consider them, come to conclusions and all times, at all times to come to conclusions that

I'm in an arc and the world is ahead of me again, and I've glanced and now I wish to grow. This is a way of coming to oneself, this is a way of realizing the simplicity of growth but also the ultimate end and to find one's aim, one's aim as man.

You see, you don't need more theory, you have more than enough for among yourselves and you can talk about it and you can talk about the results of work, you can try to elucidate it and you can give it color but you have to give it depth also. Your harmonies are not only based on vibration rates of color or vibration rates of notes, but they are based on overtones and they are based on chromas, they are based on depths of tonality. That is what will give the harmony and that is what will build because otherwise it will only remain a plague. You are to build a house that is three dimensional so that after sometime and you have lived in it you will fold it up into one point. And then almost, I would say, you can carry it on your shoulder.

You have work ahead of you, you have something which you must do. You have responsibility for yourself, you have it for each other. You have to be patient, you have to learn to see how the different things are adapting, you have to connect them, you have to spend time, you have to spend spiritual time. Ordinary time, use it for ordinary work, spiritual time, use it for this, and that the combination between the two is that you build in toward your spirituality in your life and that it starts to pervade all your manifestations, the way you walk, the lightness in you, the way you talk, the way it is lifted up, the way it lights up your face, the way it is in your gestures, the way it is in your posture when you wish to go towards the sun, the way it is in religion when you open your arms and you wish for that what is unattainable, the way it is in your heart when everything is filled to overflowing. These are the things which have to become, for one's self, much more the determination of how do I change my life, what do I live with, what do I want, and it does not do away with remembering the steps that one has to take all the time and the way one has to bring church into daily life. Not to go to Mass only and confess your sins, but to carry that what is your own



with you, and every once in awhile, it is like a tent you put up in the midst of the multitude like Omar, the tent-maker, Omar Kyan, which, of course you know, he was a mystic. He was in the midst of life trying to tell people all kind of things that were of real value and some of them listened and of course many did not and didn't want to listen to him. One is sometimes like a voice in the wilderness and sometimes when you put up your tent at the wrong place traffic can demolish you. You have to learn where to put it at what time and how to protect it. You have to learn when you can put objectivity in your subjective life. Experience and patience, prayer, exchange, willingness, real sincerity. You go ahead now, you work now the way you can with the division of Tuesday, Friday, Sunday, whatever, whatever new arrangements you want to make with books, libraries resumes, the different things, listening to tapes, taking them home, utilizing all the different things that you possibly can regardless of whatever your other activities may be in ordinary life to maintain yourself and to be economically a little free.

Do with it as you do with your cheek, your tongue in your cheek. Orage used to say to others to do it with your typewriter in your cheek. You see, it should not require much. It has to be done, of course it has to be done and sometimes it looks like you have to sacrifice a hell of a lot in order to earn a little bit of money from it. But your heart need not be there, your heart is in your wish to work on yourself and that with that you earn your money. No one can object to any objectivity in your subjective performance because thank God your boss won't know how objective you were.

To make it part of your life as you live with it and it becomes such a part that is available to you, that you will not only not forget it but that at any time almost when you sign for it it will be there like a little geni coming, did you call me? History will not relive you know. This war life can have its value without becoming sentimental. That is the way to be religious without falling overboard and thanking God for all the things you don't have. With your ordinary life in an ordinary way and getting up in an ordinary sense and then being happy

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that you are awake and that you have something to eat and then that you have clothes to dress and a place to live in and that then you can go out and that you can sometimes sit in a car and thank God it runs. And that the opportunities for you are all the time at the tips of your fingers and at the tips of your toes. Ten of them and ten below, ten for your heart, ten for your feet. And then with your mind open maximally, willing, hoping, expecting and reassuring yourself every day. You must make that day, if you don't make it the day will make you and you'll be tired out at the end and there is nothing you have to be thankful for then. But when you make your day, when you, we said it yesterday, eat a day and it becomes part of you, you'll profit by it and you'll be able to do the next thing even a little better and will probably digest more because you have lived today the way you should live.

At the end of the day if you're religious, pray. By that I mean simply come to yourself, without and fuss or feathers, sit. I was today, I am here now, I remembered myself today, on a roll of film if you like try to record certain states if you will, where you lost yourself. Again and again, honesty, see what you were, what you have been, what is your state, what is your level, where is your being, where is your point of gravity, where have you lived, was it becoming to a man? If not, all right, tomorrow, I hope I wake up. Tomorrow, when I wake up, I will have a change because I woke up. Look at it that way as if all the time chances are given to those people who still wake up physically and that you don't have to dwell on something that you should have done yesterday, you didn't do it so what? You couldn't do it. But now, maybe now, and now, and now dwell on that what is already gone. You can say yes, I've lost it and it would have been better if, but what of it? Here I am, now. It does not mean that I want to lose more. Everytime I keep on dwelling on what ought to have been done I lose time.

I'll spend the whole time on the part. Every time, when you can, stand in front of the future, look towards it and you walk towards it, as if you walk towards the end, you know the road to it, when you walk towards the future you

Take the future in, you make it your present. You make it your present because you face it, and the past, let it be, it will take care of itself.

So I hope you will have a good couple of months. I hope to be back again at the end of June, I will stay a little longer then, a week or so. So then we can really talk but you must try to get more people, we can give some general talks, probably invite some people who may be interested. Look at them now, look over a list, make your list as I've suggested. Try to work as much as you can, try to become clear as much as you can and don't worry. Don't worry what progress, don't worry about so and so being ahead of you. Each person works to the extent that he can to the extent that he understands, to the extent that he is willing to, to the extent that he is willing to give up what is in the way, to the extent that he has energy and to the extent that he feels responsibility. That is life, on that basis you meet, on that basis you can understand each other and of course you help each other then.

So what else will I say, there's nothing to be said you know. Tomorrow we'll be gone, we'll be on our way again, within a few days back to New York. And there we are in the hum-drum of existence. And some contacts by means of meetings and some notes and I will remember. And you remember, write, never mind if I don't all the time answer you. The fact is you write, it's important. You also know that when you send it I read it, it's already a big thing. I don't throw them away, I take them to heart. I may not always be able to put certain things in a personal way. Maybe I can use notes every once and awhile by doing that. But you must know that I don't forget you. You must work, you must try for it. You must really try, then you will grow. Thanks to Gurdjieff.